

warnings against allowing economic interests to interfere with serious affairs. It is right for a man to 'seek' such wealth as is necessary for a livelihood in his station. To seek more is not enterprise, ^ Jmt avarice, and avarice is a deadly sin. Trade' is legitimate ; the different resources of different countries show that it was intended by Providence, But it is a dangerous business. A man must be sure that he carries it on for the publicjDenefit, and that the profits which he takes are no more than the wages of his labour. Private property is a necessary institution, atjeai^ in a fallen world ; men work more and dispifte'less wEen goods are private, than when they are common. But it is tcTbe tolerated as a concession to human frailty, not applauded, as desirable in itself; the ideal—if only man's nature could rise^to it—is communism. " Communis enim," wrote Gratian in'Ms *Deerefum*, " usus omnium, quae sunt in hoc mundo, omnibus hominibus esse debuit." ^{s4} At best, indeed, the estate is somewhat ^encumbered. It must be legitimately acquired'. It must be in the largest possible number of hands. It must provide for the support of thejpoor. Its use must as far as practicable be common. Its owners must be ready to share it with those who need, even if they are not in actual destitution. Such were the conditions which com-

mended themselves to an archbishop of the
business
capital of fifteenth-century Europe.³⁸
There have
been ages in which they would have been
described, not
as a justification of property, but as a
revolutionary
-assault on it. For to defend the property
of the
peasant and small master is necessarily to
attack that
of the monopolist and usurer, which grows
by devour-
ing it.

The assumption on which all this body of
doctrine
rested was simple. It was that the danger of
economic
interests increased in direct proportion to
the prominence
of the pecuniary motives associated with
them. Labour
—the common lot of mankind—is necessary
and honour-